

clearer and more permanent' revelation than Jesus brought to earth.

Mary Eddy antagonized the divine teachings at almost every essential point, and was an archdeceiver so far as she could deceive people and delude them into choosing her guidance instead of the teachings of Jesus Christ in his gospels. If people follow her they may be rationalists, heathen, Maryeddyites or what they will, but they are not evangelical Christians, and it is only a part of the general deceptive scheme when any of them claim that they are. Of course, they wish some simple-minded people, who have been brought up to have reverence for Christ and Christianity, to think that they are all right when they run after Mary Eddy and desert the Church and gospel of the living God.

"When men advocate principles which are for the help and encouragement of Prussianism and the Kaiser, we know at once that they are not patriotic Americans. If they were they would advocate the American cause and would stand for it under the American flag. Beware of German spies in our midst who are trying to undermine our institutions! So let us beware of those who, under the black flag and the ill name of a false and misleading woman, are leagued together in a deadly attack on the teaching and the Church of Jesus Christ. If they believed his truth they would not be under the lead of one who so shrewdly and so stoutly antagonized him."

## Contributed

### EDUCATIONAL IDEALS.

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"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22.

Egypt in the days of Moses was the most enlightened nation on the earth. The best education to be had anywhere in the world was given by the Egyptian institutions of learning. As an adopted son of the royal family, Moses was permitted to attend on these institutions, and to receive the best educational advantages possible for any man in that age. The result was that he became "learned in all the wisdom of the Egyptians." In this God was preparing him for his life work, and we find illustrated here God's estimate of the importance of an education.

There are four ideals which inspire our educational activities. The first of these is knowledge. It conceives education to be a process of acquiring knowledge. Information is its chief end. The pupil's mind is more or less correctly conceived to be a vacuum, which the teacher is to fill with chunks of knowledge of varying sizes, shapes and values. We can hardly overestimate the importance of this ideal. Information is indispensable, and a very large amount of the work of getting an education must always consist in the old-fashioned prosaic task of learning things. But while this is always supremely necessary, it is not all that is necessary. It is possible for a man to be a walking encyclopedia of information and yet not be an educated man at all.

So we recognize a second educational ideal, which conceives the process to be one of mental training. It is a work of sharpening the tools with which the pupil is by nature endowed. The first ideal says that education consists in

putting something into the pupil, while this says it consists in drawing something out of him. It calls attention to the etymology of the word education, according to which it means to lead or draw out. This we are told is the essential process. This idea was very clearly set forth some years ago in a pamphlet on the Distinctive Idea in Education. Like the acquisition of knowledge, this also is indeed a vital part. We cannot say that mental training is everything, any more than we can say that information is everything. But we must admit both these aims into our curriculum, or acknowledge that we are not attempting any thoroughgoing work.

But when we have given due recognition to the claims of both these ideals, we presently hear another knocking at the door. In former times it was thought that preachers, lawyers, and doctors were the only people who needed to go to college. But when a college course began to be given to men entering business life or industrial pursuits the question was soon asked, What good does their college education do them? The old line institutions were put on the defensive. They were called on to justify their right to an existence by a public demanding of men that they know how to do something. A third educational ideal has thus forced itself on our attention. It is that which is expressed in vocational training. The present day trend is tremendously in this direction. We not only have the great multiplication of technical and agricultural schools, we have also more and more the introduction into old-line colleges and universities of courses which give vocational training. This is as it should be. It is eminently reasonable to expect that the educated man should know how to make a living.

There is yet one more ideal that must be recognized, or our conception of the work of education is fatally defective. This fourth ideal is that which aims at character building. Any well-balanced educational program must face the responsibility of this ideal. It is not enough to feed the mind with facts, the soul must be fed with truth. It is not enough to develop the reason in the power to think, character must be developed in moral integrity. It is not enough to teach pupils how to make a living. They must be taught how to live. It is not enough to make of them engineers and agriculturists and stenographers, we must make them men and women. In this great business of educating people, other than private enterprises we find both Church and State engaged. We hold that Church and State have distinct and independent functions, but in this work they overlap. The State conceives it to be a part of its duty to educate, and the Church conceives it to be a part of its duty to educate. And certainly in the present condition of things we cannot dispense with either our State or our Church schools. The work is so great that both are required to carry it on. The closing of our university would be a great calamity. The public schools are a vital part of our national life and well-being. But when we compare the possibilities of the work of Church and State in the light of these four fundamental educational ideals, we find that the Church schools have clearly the advantage. That this fact may become apparent, let us state two propositions which are commonly received as axioms of civil government.

First, the State has no religious function. Second, the State has an educational function. It is not my purpose to defend or attack either of these statements. But I am concerned to impress the truth of a third proposition, which does not harmonize with these two. That third

proposition is this: Education is in part a religious process. This I insist is absolutely true, whatever may become of our political theories. Education is partly a religious process, and the education which leaves out religion is partial and hampered. I believe in State education, and in present conditions our State educational work is perfectly indispensable. But let us face the fact that when the State goes into the educating business she creates for herself difficulties which have not so far been overcome. It is not my business to resolve those difficulties, but it is my business to insist that they be recognized.

The State is not free to seek the first ideal of education—that which conceives it to be a process of acquiring knowledge. For instance, to teach history thoroughly and honestly is to introduce Jesus Christ. It is to set forth the facts of his life and death and resurrection. It is to recognize his influence on the lives of people and on the course of history and on the progress of civilization. To teach history is to teach the Bible—to set forth its outstanding doctrines, and to recognize its place in the life and literature of nations. To teach history is to recognize God's providential rule over men, and the unfolding of His purpose of grace toward them.

Again, teaching philosophy necessitates the recognition of the true and only ground of moral obligation. This is given to us in the Bible. God says to us in His word, "Be ye holy, for I am holy." Moral obligation is grounded in the holiness of God. There is and can be no other ground for it, and there can be no moral philosophy without an ultimate basis on which it may rest. The teaching of it becomes farcical, if God is left out. What then is the State to do when it comes to such subjects in its educational program? It must either leave them out, or it must assume a religious function. I see no escape from this dilemma. To teach them is to teach religion, even to teach definitely and positively the religion of our Lord and Saviour Jesus Christ.

Our second educational ideal is that of mental training and development. We find that the State encounters another difficulty in seeking to realize this ideal and at the same time remain neutral to the subject of religion. The difficulty here is presented by the psychology of child nature. The effort of the State is to superintend the nurture and development of the mental nature of the pupil, without affecting one way or another the spiritual nature. The difficulty comes from the fact that the child is not made up of separable natures, such that one may be operated on without making an impression on the other. The pupil is one person, and what affects one part of the pupil affects the pupil himself. You cannot take the intellect into the class-room and leave the spiritual nature outside. To impress the intellect is to affect character development. The character is formed and the spiritual life is developed or retarded along with and by the process of mental development.

The knowledge gained has its bearing on character. The teacher employed by the State influences the pupil. The State cannot possibly prevent this. No amount of constitutional or statutory prohibitory law can keep the teacher from exerting an influence for or against the pupil's spiritual good. And the teacher is the State, in the class-room. You cannot be neutral with growing boys and girls. It is a perfectly impossible aim which seeks to educate the mind while leaving character and the spiritual nature unaffected by the process. And we are thankful that the theory does not work. We rejoice that the State does not live